COWLEY

ERUNT·ET·IPSE·DEUS·CUM·EIS·ERIT·EORUM·DEUS

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. IX AUTUMN, 1936 NO. 35

Works of the Society of St John the Evangelist

The American Congregation

The Home Province

The Mother House, St Francis' House, 980 Memorial Drive, Cambridge, Mass.
The Mission House, 33 Bowdoin Street, Boston, Mass.
Church of St John the Evangelist, Bowdoin Street, Boston, Mass.
Church of St Augustine and St Martin, Lenox Street, Boston, Mass.
St Augustine's Farm for Children, Foxboro, Mass.
Church of the Advent, 261 Fell Street, San Francisco, Calif.
The Rectory, 162 Hickory Street, San Francisco, Calif.
St Mary's House, 144 West 47th Street, New York, N. Y.
Church of St Mary the Virgin, 139 West 46th Street, New York, N. Y.

The Canadian Province (Autonomous)

House of the Transfiguration, Bracebridge, Ontario.
Collegiate Church of St John the Evangelist, Bracebridge.
The Muskoka Missions.

The Province of the Far East

The Mission House, 929 Nanachome, Suginamiku, Koenji, Tokyo.
The Mission House, 240 Tasagocho, Kiryu, Japan.
St Thomas' Church, Kiryu, Japan.

The English Congregation

The Home Province

The Mother House, Marston Street, Oxford.
Church of St John the Evangelist, Iffley Road, Oxford.
The Cowley-St John Schools, Oxford.
St Edward's House, 22 Great College Street, Westminster, London.

The Indian Province

The Mission House and Churches, Poona, India.
The Mission House and Churches, Bombay, India.

The South African Province

The Mission House, Capetown, South Africa.
The Mission House, Church and Outlying Missions, St Cuthbert's.

Cowley

A Quarterly Magazine

of Subjects Missionary and Religious

Editor

THE REVEREND FATHER DALE, S.S.J.E.
980 Memorial Drive, Cambridge, Mass.

Associate Editor

THE REVEREND FATHER HOFFMAN, S.S.J.E.

Office of Publication

980 Memorial Drive, Cambridge, Mass.

SUBSCRIPTIONS: $1 per year. Single copies 25 cents.
Subscribers are benefactors of the Society of
St John the Evangelist

On sale at

Boston: Church of St John the Evangelist and the Old Corner Book Store, Bromfield Street

Cambridge: St Francis' House, Memorial Drive

New York: Church of St Mary the Virgin; Edwin S. Gorham, Inc., 18 West 45th Street; and the Morehouse Publishing Company, 12 East 41st Street

Philadelphia: Georgia L. Bender, Room 348, Bellevue-Stratford Hotel

San Francisco: Church of the Advent

SCENES AT THE LAYING OF THE CORNER-STONE

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

Vol. IX Autumn, 1936 No. 35

Scenes at Cambridge	*Frontispiece*
The Laying of the Corner-Stone	88
The Order of the Service	91
Some Considerations on Prayer. *Father Viall*	95
In Memoriam: Father Barton, S.S.J.E. Mother Angela, O.S.A.	100
Community Notes	103
Notices of Books	113
The Fellowship of St John	116
Associates	116
Requirements for Postulants	116
Editorial Notices	117
General Information	118
Advertisements	119

THE LAYING OF THE CORNER-STONE

AN event of real importance in the history of the American Congregation of our Society took place on the morning of August 15th, the Feast of the Assumption, when the corner-stone of the conventual Church of St Mary the Mother of God was laid in Cambridge. Our readers will remember that a generous gift had enabled us to start the erection of our church this summer and, in addition, the greater part of the monastery.

Members of the congregation of St John's, Boston, were all cordially welcomed to attend the laying of the corner-stone, and many of our other friends living near Boston came to take part in the ceremony. Consequently, by half-past nine, a happy group of our friends had assembled in the garden, waiting for the procession to emerge from the front door of St Francis' House. Promptly at ten o'clock the procession started, led by a server carrying the holy water vessel, and three servers carrying a cross and candles. According to ancient custom, the architect, Dr Ralph Adams Cram, led the procession proper. Then came representatives of the contractors, the Turner Construction Company, followed by Major General Fox Conner, Commander of the First Corps Area, with his aide, Captain Gans. Next in line were representatives of the Sisters of St Anne and the Sisters of St Margaret, followed by several visiting clergymen. Then followed the Brothers and Fathers of the Society resident at the Mother House. The officiating clergymen brought up the rear—the Reverend Frederic C. Lawrence, Rector of St Peter's Church, Cambridge; Father Burton, Superior of the American Congregation, and the Right Reverend Samuel G. Babcock, Suffragan Bishop of the Diocese of Massachusetts.

Bishop Sherrill, as Ordinary of the Diocese, had originally been invited to officiate at the laying of the corner-stone and had most graciously consented. Unfortunately, a sudden

attack of the grippe made it impossible for him to be present; and Bishop Babcock, who in all these years has never failed us in an emergency, at once took Bishop Sherrill's place.

When the procession had mounted the steps to what will be the main floor of the church, and when our guests had many of them gathered in a semi-circle nearby, the Father Superior read Bishop Sherrill's gracious letter telling us of his inability to be present.

Dear Father Burton,

It is a matter of deep regret to me that a slight attack of the grippe is keeping me in bed, and that thus I cannot be with you for the laying of the cornerstone, as we had planned. This note is to tell you of my deep regret and to bring to you my congratulations and good wishes upon this forward step in the life of the community. I hope that Bishop Babcock will be able to take my place on this significant occasion.

Always with every good wish,

Faithfully yours,

(Signed) HENRY K. SHERRILL

The ceremony proceeded in accordance with the order printed below.

At the close of the ceremony, the procession made its way back to St Francis' House and the guests reassembled in the garden, where there was exchange of greetings and congratulations on the manner in which the work had so far proceeded. Unfortunately, we could not provide refreshments for so large a number of visitors, but certain of the men present remained for lunch at St Francis' House and for our community recreation.

The corner-stone is located at the base of the first pillar of the choir, on the gospel side. The church is dedicated to

St Mary the Mother of God. The corner-stone bears on its face the following inscription:

AD MAIOREM DEI GLORIAM
SUB INVOCATIONE
SANCTAE MARIAE DEI GENETRICIS
ANNO DOMINI
MDCCCCXXXVI

May we ask your prayers that this building begun with the episcopal blessing and the good will of our friends will be successfully completed, and that the lives and works of those who worship here may have their share in the bringing in of God's kingdom?

THE ORDER

FOR LAYING THE CORNER-STONE OF THE CONVENTUAL CHURCH OF SAINT MARY THE MOTHER OF GOD CAMBRIDGE, MASSACHUSETTS

August 15, 1936

The Feast of the Assumption of the Blessed Virgin Mary

The Bishop, with the Clergy, shall proceed to the place where the corner-stone is to be laid. All things being disposed in order for the laying of the stone, the Bishop shall say:

DEARLY beloved in the Lord, we are gathered together here to lay the corner stone of a building which we humbly trust may in due time be consecrated as a House of God.

And first, let us praise God's holy Name for the mercy and goodness with which he has so far prospered our work; and let us further devoutly pray that he will, of his good providence, bless all who in any way help forward its completion; that he will protect from danger those who may be engaged in the building: and that he will send his blessing upon our undertaking.

Let us pray.

WE yield thee hearty thanks, most merciful Father, for that thou hast blessed and forwarded the work of our hands hitherto: accept the praises that we offer unto thee from true and grateful hearts, that rejoicing in thy goodness we may be accepted of thee, and this holy place may be filled from its beginning with the spirit of thankfulness and loving homage, to thy honour and glory, who livest and reignest God, for ever and ever. Amen.

Then shall be read the Lesson.

EPHESIANS II.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

ALMIGHTY and everlasting God, mercifully be pleased to bless this stone which we are about to place for a

foundation in the Name and strength of him who is the tried and precious stone; and grant that all they who to the furtherance of this work shall have faithfully offered to thee of their substance, may ever be preserved, both in body and soul. Through Jesus Christ our Lord. Amen.

O GOD, who as on this day didst call thy most holy Mother to her eternal reward: mercifully grant unto us thy servants, who call her blessed among women, that with her we may ever magnify thee in heaven, who, with the Father, in the unity of the Holy Spirit, livest and reignest God, world without end. Amen.

ALMIGHTY God, we remember this day before thee Thy faithful servant *Byrd Waithman Spence Burton,* and we pray thee that, having opened to her the gates of eternal life, thou wilt receive her more and more into thy joyful service; that she may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. Amen.

Then shall be said or sung:

V. O give thanks unto the Lord, for he is gracious:
R. For his mercy endureth for ever.
V. O give thanks unto the God of all gods:
R. For his mercy endureth for ever.
V. Glory be to the Father, and to the Son: and to the Holy Ghost.
R. O give thanks unto the Lord, for he is gracious: for his mercy endureth for ever.

Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.

OUR FATHER.

V. Behold I lay in Sion a chief Corner-Stone, elect, precious:
R. And he that believeth on him shall not be confounded.
V. This is the Lord's doing:
R. And it is marvellous in our eyes.
V. Other foundation can no man lay than that is laid:
R. Which is Jesus Christ.

Then shall the Bishop say:

V. The Lord be with you.
R. And with thy spirit.
Let us pray.

O ALMIGHTY Lord God, who although the heaven of heavens cannot contain thee, yet dost vouchsafe to dwell with thy Church here on earth; Visit, we beseech thee, with thy loving kindness, this place whereon we lay the foundations of a house to the praise and honour of thy holy Name. Let it not be profaned by impiety or put to common use; and as thou didst fulfil the devotion of thy servant David through the labors of his son, so likewise grant that our desire may be accomplished, that thy servants may see thy work, and their children thy glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Then the Bishop, laying his hand upon the stone, shall say:

O LORD Jesus Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person, the one Foundation, and the chief Corner-Stone; Bless what we do now in laying this stone in thy name, and be thou, we beseech thee, the beginning, the increase, and the consummation of this our work, which is undertaken to the glory of thy Name; who with the Father and the Holy Spirit livest and reignest, one God, world without end. Amen.

Then, all things being made ready, he shall lay the stone, striking it three times, with these words:

IN the faith of Jesus Christ we place this corner-stone, in the Name of God the Father, God the Son, and God the Holy Ghost. Amen.

Then shall the Bishop say:

HERE let the true faith and fear of God, with brotherly love, ever abide; and may this place now set apart with prayer, and with the invocation and praise of the most holy Name, be evermore the temple of the most high God; through Jesus Christ our Lord, who with the Father and the Holy Spirit livest and reigneth, one God, world without end. Amen.

Then shall be said:

GLORY be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Let us pray.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, especially for those who have given of their substance to this good work; that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O GOD, who art the shield and defence of thy people, be ever at hand, we beseech thee, to protect and succour the builders of this house; keep them in their labour from all sin and profaneness, and shelter them from all accident and peril, that the work which, through thy mercy, hath now begun, may by their labour be brought to a happy end; through Jesus Christ our Lord. Amen.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner-Stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

THE Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, now and for evermore. Amen.

SOME CONSIDERATIONS ON PRAYER

By KENNETH A. VIALL, S.S.J.E.

(*Continued*)

THAT prayer is of the greatest importance to the Christian way of life is a proposition based upon two facts: (1), that it was the outstanding characteristic of the life of our Lord Jesus Christ, which we hold to be the perfect human life, lived for our example; and (2), that it is, moreover, essential to the idea of religion, conceived as a personal relationship with God.

A superficial criticism of Christianity, sometimes accepted at its face value by incompletely instructed Christians, makes much of its otherworldliness, its attitude of renunciation. Yet the Christian is called upon to renounce nothing except that which hinders his perfection. The ideal man, according to the Christian point of view, is the complete man, he whose life in all its relationships is full, perfect and complete. Jesus was that man. Our task is to leave all that holds us back, to take up our cross, and to follow Him. To do so, we must learn to pray. Much about prayer has been learned by the experience of many in the centuries of the Church's life. Many books have been written to help those who wish to learn to pray. The fact that so many books about prayer exist tends to convince simple people that it must be a very difficult art and one which only a few can hope to learn. The most we can expect, we think, is to be able to learn a few prayers and forms of prayer and to use them constantly and perseveringly in the hope of pleasing God and in the practical certainty that they can do us no harm. Such a mistaken idea is all too common. The facts on which it is based are true, but the conclusion is false. Prayer is difficult. It must be learned by hard and persevering effort. It is also true that there are and always will be many degrees of proficiency in prayer. Yet prayer itself is a simple thing, and perfection

in the art of prayer depends, not upon studying many books, not upon intellectual achievements, not upon the ability to commit to memory, but upon learning to know and to love a Person. Any one of us can do that.

Because we are all of us so different from one another in spite of our likenesses, each individual relationship with God in prayer is a special one. It is our own precious possession, shared with no other being. If that relationship is as full and complete in every way as we can make it (i.e., if we are truly doing our best in learning to know and love God), then our prayer is perfect. Others may surpass us in the number or length of their devotions, but the perfection of prayer lies in the intimate personal experience of each of us with the Father. What He asks of us is the fullest surrender of the heart, and not so many prayers or acts of devotion. The heart that is surrendered to Him will of course be constantly sending prayers up to the throne of grace. The point, however, is that prayer is from its very nature individual, intimate, and personal; and therefore it is, and must be, as varied in degree and, even in kind, as the individuals who practice it.

Nevertheless, prayer is always addressed to a single Being, God. Therefore, though it proceed from many sources, it must be characterized in all cases by common features derived from the nature of that Being to Whom it is addressed. Prayer is personal relationship with God, and His nature determines that character of our intercourse with Him. Just as we say of some people that with them we can not talk of certain subjects, so it is in talking with God. What He is determines the things we may say. It is extraordinary that such a crude conception of prayer should exist, but it is nevertheless true that many people still act as if prayer were a means of getting God to do what we want done. Actually, of course, it must be our means of learning to know and to do what He wants done.

Since God's character and the principles of human nature determine the broad basis of the subject matter of prayer, it is possible, in spite of the fact that individual examples of prayer are infinitely varied and various, to classify prayer according to its content. Thus in the scientific study of prayer we find that the great masters of the spiritual life agree in recognizing four main divisions of this simple act: adoration, thanksgiving, confession, and petition. Some would speak of praise as a fifth part; but praise, blessing, and worship are really aspects of adoration and thanksgiving. Nevertheless, the more deeply these divisions are understood, the more it is seen that they are all facets of a single jewel, which is the act of prayer itself. The more we study prayer, the more they are seen to be organically connected the one with the other, so that the simplest act of prayer would appear to contain each of them. Constantly we must remind ourselves that prayer is a personal relationship between the soul and God, if we are not to be misled by our analysis. The soul's relationship to God is the relationship of the whole organism to its Creator, Redeemer and Sanctifier. We may distinguish very definite factors in the relationship, but we must carefully avoid thinking that the sum of these factors is the relationship, or that they exist in some necessary sequence so that the one leads into the other and will bring us, as it were automatically, into the perfection of personal relationship with God. That is to say: we shall not necessarily have learned to pray simply by understanding what is meant by adoration, thanksgiving, confession, and petition; nor even by learning how to adore, how to give thanks, how to confess, and how to intercede. Nor are we to expect to make progress in learning to pray by passing through these divisions as if they were so many grades in school or courses of study. Prayer is a unified, a single, activity, but we find by experience and reflection that our relationship with God has these phases or aspects which correspond with His character and the principles of our nature.

Adoration is the word we use to describe the true response of the creature to the presence of its Creator. It is the most difficult of these divisions of prayer to grasp intellectually, but in practice it is easily understood. Perhaps we shall conceive it best as worship, in the true sense of giving God His real value. It is very really religious politeness, or courtesy. We ought to realize more commonly than we do that in prayer we enter the presence of God the eternal King. It is true that He is our Father also, and that because He loves us, He desires of us and allows us a great familiarity. But familiarity may be good or bad. We must be on our guard to preserve a true and very real ceremonial of family courtesy in prayer (even as in Japan forms of true family politeness have been followed for centuries). When one rushes into God's presence, making a peremptory request or even demand, and immediately rushes out again, one is not acting as a child who has been well-trained in relationship to his parent. Or when with more sophistication one enters into God's presence and talks only of oneself, one is guilty of bad manners which are accounted inexcusable in worldly society. It is true that God loves me and desires to give me Himself and His gifts. I *may* talk to Him of myself. Yes, BUT He is God. In prayer one should realize where one is and to Whom one speaks. The realization of the presence of God is the foundation of good prayer. Adoration springs from looking at God. "I saw the Lord," says the prophet. If we also shall see God, we must expect to find that the glory of that vision fills all the temple and blinds us to all else save the reality of His goodness, truth, and beauty.

Thanksgiving does not necessarily follow immediately upon adoration. But in whatever order the parts of prayer may come in practice, our fundamental thesis is that all are closely interrelated and flow from one another in various ways. Thanksgiving flows from adoration because it is God whom we are thanking and, first of all, for Himself. No part of prayer is more consistently neglected than this, largely

because most people do not realize that God may and should be thanked for His mercy, His love, for the Incarnation of His only-begotten Son, for the Sacrament of His love, for the Holy Spirit dwelling in the Church, for His presence in the soul. These thanksgivings, and others like them, are a very precious offering to God and will have the effect of making the truths of religion very real and vital. The religion of many people is depressed and joyless because they have never learned to thank God for everything and consequently do not realize what they have to thank him for.

Penitence is perhaps a more inclusive word than confession, for the third attitude which the character of God demands in those who would learn to know Him. The soul which sees God sees also itself in its sinfulness and nothingness, and from this sight spring humility and penitence. So the cry of penitence is wrung from Isaiah's lips because he had seen the Lord "high and lifted up." The sight of God comes first, then the sight of self; and all holiness springs from these two visions. Humility and penitence bring forth confession; without it all prayer is on the wrong level. In God's sight we dare not strut and boast. We know ourselves to be miserable sinners, and the most we can do is to throw ourselves upon the Saviour's mercy.

Now at last the soul is in a position to ask of God rightly. This final aspect of prayer, petition, is so widely misunderstood and withal so important that we must spend more time upon it, and we shall accordingly defer its consideration to the next issue.

(*To be continued*)

IN MEMORIAM

Oswald Charles Barton, S.S.J.E.

August 17, 1936

ONLY those of our Fathers who have worked in India have been able to see much, at all continuously, of Father Barton. His professed life of twenty-five years was spent there wholly, with the exception of two years only. It may have seemed to some of us who were there with him, that even in India it was not going to be easy to know much of this hard-working Father. For these reasons amongst others;—he was much away, quietly doing his work amongst lowly people in the Konkan, visiting the villages or giving the sacraments to Nurse Round and those with her at the All Saints' dispensary. He was often at hospital. He was a little deaf in one ear, and very much occupied with the particular matter for which he was conscious that he was at that time set aside. Yet for all this, he was very ready to be approached, although rather shy of making approaches. He would quickly swing round his head in a rather characteristically courteous way. He quickly took in through the other ear what had been worth saying. His kindly nature was affectionately attracted to those whom he counted it his duty to know. He would laugh very whole-heartedly at anything that was witty, so long as it was perfectly charitable. I think he could be moved to wrath and resentment by other things. If so, he put them away from the consciousness which was much occupied with that to which he counted that duty called him—but not always before a distinct flush had colored his delicate skin.

He used to like to say Mass every day, but only if an altar had been given him. I doubt if he ever asked for one.

I think he told us that when he approached the Society to be allowed to test his vocation, he did not ask for acceptance as a Mission Priest. He wanted to offer himself as a layman

to be united with the Mission Priests in dedication to God in the Religious State, to assist in whatever way he might be able in the works of the Society. Any whose hearts fail at the thought of keeping accounts may easily see that he had something to offer in that way, out of the ability rapidly to cast up long columns of figures acquired in the bank where he was employed when he sought us out. His first duty before even being received as a postulant was to go to the Missionary College at Dorchester. There he studied for the priesthood that in due time he might be received as a priest of our Society. After a short time in a curacy at St Alphege's, Southwark, he came to Oxford for his novitiate. When professed, he was sent out to India. There in due time he became Vicar of St Peter's, Mazagon, and later Superior of Bombay. Some who knew his real modesty wondered whether he would beg to be excused from filling that place. But as needed, he went forward when called. No doubt he did so at the last, when, before reaching the old age in which some of our Fathers are advanced to perfection, he was called to his rest.

In the infirmary at Cowley we saw him struggling with a difficulty in speech to send his love to the American Congregation. Once again, difficulty did not defeat him. He expressed himself unmistakably. We left him awaiting with his customary smile the release which was to be his so soon. God grant he will not lose his crown. He fought a good fight, and he kept the Faith.

He had a good brain, and could and did read stiff theological books with profit. Owing to his commercial occupation in early life, no university awarded him a degree. We expect, all the same, that he has been awarded his W.D.

WELL DONE, good and faithful servant, enter thou into the joy of thy Lord.

P. S. W.

Mother Angela, O.S.A.

MOTHER Angela of the Order of St Anne, for five and thirty years a communicant of the Church of St John the Evangelist, Boston, died on August 4th in the ninety-third year of her age. She was buried on the Feast of the Transfiguration at St Augustine's Farm, Foxboro.

Mother Angela was for twenty-five years a Sister of St Anne and became the first Mother Superior of the Convent of St Anne in Boston. It was late when she came into the Religious Life, but she was one of the many dedicated souls for whose life we thank God and of whose friendship we are unaffectedly and naturally proud. We do not sorrow for her today. Her's was a full life. She has come home bringing her sheaves with her. One recalls these words of Andrew Marvell:

> "But at my back I always hear
> Time's winged chariot hurrying near,
> And yonder all before us lie,
> Deserts of vast eternity."

In the 'eighties when her husband met with a fatal accident—he was thrown from his horse, in the Fenway—Mrs Slaymaker, as she then was, felt that life was ended for her. Yet half a century was yet to pass, rich in good works, and now at last she belongs to the Ages. Into that vast eternity, one by one, our great ones are passing, and are at peace. They would not have us mourn them. They would have us to work while it is yet day and carry on, so far as we are able, the great tradition which they have left us. Of your charity pray for the sweet repose of Mother Angela. For us, the dust and struggle a little longer. May God give us grace to persevere unto the end, and make us also to be numbered with the Saints.

F. C. P.

COMMUNITY NOTES

THE Father Superior, on All Saints' Day, installed Father Dale as Assistant Superior of the American Congregation and Father Banner as the Master of the Novices. They are both now in residence at the Mother-House in Cambridge.

✤

FATHER Otis has succeeded Father Dale as the Superior of our house in San Francisco and Rector of the Church of the Advent in that city. Brother Edward and Brother Donald have also been assigned to our house in San Francisco.

✤

FATHER Hoffman and Father Eckman have been transferred from the Mother-House to St Mary's House, New York City, and they began their work on the staff of the Church of St Mary the Virgin in October. Brother Edward George and Brother Lewis have likewise been assigned to St Mary's House, the former having begun his theological studies at the General Seminary this autumn, and the latter some further academic work at Columbia University.

✤

FATHER Wigram, the Superior of St Edward's, Westminster, the London house of our Society, landed in New York late in August and spent nearly three months with us, visiting our houses in Canada, Cambridge, Boston and New York, and conducting days of retreat and preaching for us at our several churches and houses. He also preached at St Clement's, Philadelphia, a church with which our Fathers were closely associated in the earlier days of our Society in America.

It is difficult not to exaggerate the value and happiness of having Father Wigram with us in this way. He brought to us something of the spirit and wisdom of our beloved brethren of the English Congregation, and we hope that he takes back with him an increased knowledge and understanding of the life and work of our Fathers and Brothers in the United States and Canada.

On October 2, we had as a visitor at St Francis' House Mr Tadao Kaneko, a distinguished young layman of the Japanese Church and the Secretary of the Brotherhood of St Andrew in Japan. In our common-room, Mr Kaneko spoke to our community and guests on the work of the Brotherhood in his country. He also took the occasion to inform us of the activities and influence of our own Society in Japan and spoke highly of our Japanese Fathers and intimated that they are performing a highly valuable service in the Christianizing of Japan.

✤

The Fathers conducted several retreats during September: Father Eckman, a retreat for the Sisters of St Margaret at Duxbury, September 7-12, and a retreat for the clergy of the Diocese of Maine at Sebago, Me., September 15-18; Father Powell, a retreat for the Sisters of St Anne at Arlington, September 7-12, and for the Sisters of St Anne, Cambridge, September 21-26; and Father Hoffman, a retreat for the Sisters of St Anne at Kingston, N. Y., September 19-25.

On September 23d the Father Superior addressed the clergy of the Diocese of Connecticut at their annual conference at the Choate School, Wallingford, Conn.

At the special invitation of the Church Army, the Father Superior preached at their annual service held in St James' Church, New York City. Father Burton emphasized the importance of the work of the Church Army and of its principle of using the laity in the work of Church extension.

Father McDonald was in charge of St Luke's Church, Cincinnati, during the month of August.

Brother Alfred conducted a children's mission in Alleghany County, New York, August 2-15.

✤

Dr Ralph Adams Cram and Mrs Cram held a delightful reception at "Whitehall," their home in Sudbury, on the afternoon of Saturday, September 12, to honour Mr Everett

Titcomb and the choir of the Church of St John the Evangelist, Boston. Some of the Fathers and the members of the choir made their way to "Whitehall" in automobiles. Refreshments were served on the lawn near the charming country house. Then the Fathers and the choir vested and walked in procession, singing, to St Elizabeth's Chapel on the Cram estate. There Vespers were sung, with Father Hoffman, S.S.J.E., as officiant. Several beautiful motets were included. The devotional atmosphere of the simple stone chapel and its fine acoustics made an ideal environment for such a musical service. The Father Superior gave the blessing at the close.

The whole occasion offered an opportunity to pay a well-deserved tribute to Mr Titcomb and the choir for their work of a constantly increasing distinction at the Society's church in Boston. The members of the choir and the other guests renewed their gratitude to Dr and Mrs Cram for a long-continued interest and encouragement in the music at St John's.

✤

In the year 1886, on the Feast of St Barnabas, Father Osborne of our Society started the American branch of the Guild of St Barnabas for Nurses at the Church of St John the Evangelist, Boston. The national conference of the Guild has just been held in Boston on October 31 and November 1, and for the golden jubilee service of thanksgiving the delegates elected to return to the old church in Bowdoin Street in which their Guild had its beginnings. On Sunday, All Saints' Day, at 8 P.M., the office of the Guild was said at St John's with the Reverend Charles H. Webb, Chaplain-General of the Guild, as officiant, and a large congregation of nurses and friends and parishioners in attendance. In an address of welcome the Father Superior greeted the delegates in the name of Father Osborne and in a happy vein of reminiscence spoke of his own association with Father Osborne and some of the original members of St Barnabas' Guild at the turn of the century. A sermon of unusual

interest was preached by the Reverend Professor Howard Chandler Robbins of the General Theological Seminary, the Vice-Chaplain-General of the Guild. Under the direction of Mr Titcomb, St John's choir gave an excellent program of music.

✤

On his way from Antigua to Chicago to attend the recent conference of the Bishops of the Anglican Churches of the western hemisphere, the Most Reverend Dr Hutson, Archbishop of the West Indies, landed at Boston and visited us at St Francis' House for two days in October. In our common-room one evening he spoke to the community of the work of the Church in the West Indies, and on the day of his departure for Chicago he celebrated Mass in our chapel. In a radio address given by the Archbishop during the conference at Evanston, Illinois, he spoke of the hospitality he had received at Cambridge. It was, therefore, with great sorrow that we learned of his death at St Luke's Hospital in Chicago a few days after the conference closed. A cold contracted on the voyage from Antigua, and from which he was suffering when with us, later developed into pneumonia, and he died on October 22.

Following a Mass of Requiem at St Luke's Pro-Cathedral in Evanston, the Archbishop's body was brought to Boston for burial, at the request of his family and of the Antigua diocesan authorities, in the Fathers' cemetery at St Augustine's Farm, Foxboro. Before the burial, another solemn requiem Mass was sung at the Society's church in Boston. Bishop Sherrill, who was absent from Boston at the time, was represented by his suffragan, Bishop Babcock. Archbishop Hutson's body now rests in our simple little cemetery at the Farm, close beside that of his old friend, Father Field. *Lux perpetua luceat eis.*

✤

The Reverend Edwin L. Knight, for many years a priest-associate of our Society, died on September 20 at Bayshore, Long Island, where he had for the past two years been

chaplain of the House of Retreat conducted by the Sisters of the Holy Nativity. For a number of years previously, Father Knight had been chaplain of the sanitarium conducted by the Metropolitan Life Insurance Company for its employees at Mount McGregor, New York; in 1914-15 he was an assistant priest at St John's, Boston, and lived at the Mission House; but the greater part of his ministry was spent in some splendid missionary work in the mountains of North Carolina. The Father Superior officiated at the funeral which was held at St Peter's Church, Springfield, Massachusetts. A gift of vestments and altar linens from Father Knight's estate has greatly enriched our sacristy chests. *Requiescat in pace.*

✠

BECAUSE of the good weather with which our section of New England has been favoured during the summer and autumn, the work on our new church and monastery at Cambridge has proceeded with incredible rapidity and thoroughness. At the time of writing, the exterior walls are completed, the tower is done and everything is roofed over. During the next two or three months the finishers will be very busy inside, and it is hoped that the buildings will be turned over to us for occupancy about the beginning of Lent. In future numbers of COWLEY we shall give more detailed descriptions of the work, together with some pictures.

BRACEBRIDGE

THE first profession of a Father of our Society to take place in Canada occurred on September 5, when Father Norman Thornton made his life vows in holy religion at the Collegiate Church of St John the Evangelist, Bracebridge. Father Burton, the Superior of the American Congregation, came up from Cambridge to officiate at the profession and make a visitation of the houses of the Canadian Province. On September 6, he preached at our church at Port Sydney.

With Father Thornton's profession we now number six professed Fathers in the Canadian Province.

✠

Father Wigram, the Superior of St Edward's House, in London, spent a month with us. He gave us a short retreat and did the same for the Sisters of St Margaret. It was a great happiness to have him with us.

✠

During the summer the new log church of St Bartholomew was opened. Our own Bishop was in England at the time, but the Bishop of Albany who was spending his summer holidays nearby, came and preached a splendid sermon to our people and opened the building.

✠

Churches are in process of erection at Allan's Corners and Macaulay. The people raise the money and do the labour.

✠

The Father Provincial and Father Serson went to British Columbia early in the summer for a series of retreats for clergy and laity in Fernie, Vernon and Vancouver.

✠

Father Serson and Father Loosemore had a most successful camp meeting in a Free Methodist settlement late in September. They put up a large tent for the meetings and smaller tents for their sleeping quarters and a kitchen. More men than women attended. Many came in their overalls straight from work. The meetings went on for a week.

✠

The Bishop came to us for three days in September and confirmed classes in seven of our stations,—fifty-four candidates altogether. The road to Lewisham was so bad that the car got stuck in the ditch, but was finally extricated after everyone had been well covered with mud. At Uffington a great crowd gathered from several adjacent missions for a basket luncheon in which the Bishop joined. At Port Sydney the women gave a banquet to the Bishop, church officers and

the community. It is quite a task getting candidates prepared when they are so scattered about the country.

✠

FATHER Serson gave a retreat to the students of Trinity College, Toronto, recently. Father Rose conducted a successful school of plainsong in Toronto. The Father Provincial has preached missions at St Stephen, New Brunswick, and at London and Morrisburg, Ontario.

✠

THE Fathers have bought the farm adjacent to their property and have built a new barn. We now have a fine team of horses besides cows, goats, pigs and chickens. Our faithful associate Fred is very happy for he now has a real farm to work.

✠

OUR new team of horses took the prize at Bracebridge Fair this year. They are said to be the liveliest team in Muskoka, and their ancestors have been taking the prizes at Bracebridge for the last twenty years.

✠

OUR next little job of building is to make an ice-house. The blocks of ice for which we have to pay twenty-five cents in the summer can be bought ready cut at the river for five cents during the ice harvest. An ice-house on our place will also provide storage space for our meat from our farm.

✠

SETS of very attractive photographs of the Church and Mission House at Bracebridge are now available in postcard size. There are twelve different subjects, and they sell for five cents each, or fifty cents for the complete set of twelve, plus postage. Address the Secretary, S.S.J.E., Mission House, Bracebridge, Ontario.

JAPAN

THIS summer we were invited by our Diocesan, Bishop Reifsnider, to take charge of four other Missions in addition to Kiryu. Upon consideration we decided to help in these Missions for six months at least, and Fathers Kimura and

Takeda began to visit them regularly. They are on the railroad line to Tokyo, and each Mission has a deacon or a catechist in residence. The first of them is Ashikaga, a well-known weaving town in this country. A wooden statue of Erasmus of the 17th century was found in a Buddhist temple in its vicinity. The statue is now on exhibition in Dresden. This indicates that Ashikaga and its silk industry must have been long known to Europe. In the town was one of the oldest schools in Japan, and its building is still standing. The town has had a long history, but the Mission there is not very strong yet. Four young men were confirmed there in the Spring, and we opened a kindergarten in September. The next is Sano, an industrial town. We have very active missionary work there, and the development of it is promising. The third is Tochigi, a quiet old town where Father Robert Andrews worked for over ten years. We have the finest group of Christians there, and the number is growing steadily. The fourth is Oyama, a new Mission opened about two years ago. Father Takeda had his first baptism there in September. This is an important railroad junction, and it takes about an hour and a quarter to get there from Kiryu.

✠

The Mission at Kiryu has been growing steadily under the excellent pastoral care which Father Kimura gives it. He had the first baptisms on Easter Day and has been preparing several others for the sacrament. Kiryu is one of the few churches in Japan where Mass is sung every Sunday. All the workers of these five Missions meet each month for conference and study and plans, under our direction.

✠

Besides our work in the Diocese of North Tokyo, Father Takeda is responsible for a Sunday school in the parish of Holy Trinity, Tokyo. This school was started about two years ago by a naturalised English layman in his home, and Father Kimura was asked to be in charge. Since our removal to Kiryu, Father Takeda visits the school two Sunday evenings each

month. There is a meeting of mothers and teachers every month. The place is now overcrowded with children and their parents, and the English layman has been contemplating building a church.

✤

WE arranged a district meeting at Kiryu for September 23, a national holiday. Our seven Missions sent delegates, from ten to thirty from each. A votive Mass for the Propagation of the Faith was sung, with all the propers. This was followed by a luncheon and conference. Then the delegates came and visited our Mission House. The two following days there was a retreat at Kiryu for the younger clergy and catechists of the Diocese of North Tokyo.

✤

SOON after establishing ourselves at the Kiryu Mission House, we began the preparation of a series of Japanese pamphlets of from eight to thirty-two pages each, to be issued monthly. We have already published the following titles:

1. *What is a Retreat?*
2. *A Manual of Holy Communion.*
3. *Instruction for a First Confession.*
4. *A Manual for Confession.*
5. *Journey of the Soul.* Simple Instructions on Christian Spirituality.
6. *Hail Jesu!* Devotions from Father Baker's *Holy Wisdom.*
7. *Vespers of the Dead,* and various Prayers for the Faithful Departed.

✤

A NEW book is also under preparation. Seven hundred copies of our Quarterly in Japanese are printed and distributed each season. Publishing is becoming one of our most important activities.

✤

FATHER Sakurai is in charge of the Kiryu Mission House and there directs the training of the novices. The novitiate is as yet still small. A graduate of the Central Theological College is seeking admission now. We hope other theological students will follow his example. There is much translation

to do in order to supply material for meditations and instructions.

✤

BESIDES the training of our own Japanese novices, Father Sakurai goes to Tokyo twice a month to give instruction to the Japanese Sisters of Nazareth. Their training was begun on All Saints' Day, 1934. They have a long postulancy. The first novices were clothed on April 21 of this year, Father Sakurai officiating at the ceremony and giving the religious habit to the first Japanese Sisters of our Church. They are under the direction of the English Sisters of the Epiphany until they have numbers enough to become independent and autonomous. There are at present two novices, one postulant and an aspirant.

NOTICES OF BOOKS

A Catholic Looks at His World. An approach to Christian Sociology. By Bernard Iddings Bell, Canon of Providence. Cloth, pp. 130. (New York: Morehouse, 1936.) $1.25.

CANON Bell, a well-known Anglo-Catholic priest and educator, sets forth in this book many extremely challenging thoughts concerning fundamental Christian social principles interpreted from the Catholic viewpoint. The observations which the author makes are worthy of our serious consideration. In no sense do they represent snap judgments but, rather, are the outcome of the thought and experience of twenty-five years of a varied priesthood. He tells us in the foreword that "this book has what value it may possess, not because it states my own individual opinions, but because it reflects the attitude of a large and growing group of Catholic social scientists, chiefly as yet European, to be found in Roman, Anglican and Orthodox circles, as well as Protestants, the conclusions of whom vary widely in particulars, but agree in general tenor."

In the first chapter, Canon Bell points out four different viewpoints from which the world of human affairs is observed, namely, that of the man who regards "this world as factitious and meaningless, without rhyme or reason to it, a mad and cruel theater in which each one of us must beat or squirm his way, as best he can, and to no purpose;" and those of the behaviorist, the secularist and the Catholic. In a striking, forceful manner he depicts the principles which motivate the secularist and the Catholic in dealing with the social problems of the world. In doing this, the author shows with great clarity why capitalism, communism, fascism, and industry are essentially anti-Christian in character. He arrives at the conclusion that it is as true to-day as in St Cyprian's time that "aside from the Church there is no salvation." He finds, however, six major hindrances within the Church which must be overcome and destroyed "before Christians can expect to bear true witness in the sight of a pagan world, to the social wisdom of our divine King."

Although the picture which the author gives us of the shortcomings of Catholics of to-day is dark, he feels assured of final victory, of a redeemed social order, provided we Catholics are willing to walk the way of the Cross. This book is designed for lay people and is written in non-technical language. We recommend it highly to the laity as well as the clergy. The format and price of the book make it an attractive gift-volume.

J. V. W.

The Living Source. By Paul Bussard. Cloth, pp. 66. (New York: Sheed & Ward, 1936). 75 cents.

HERE, indeed, is a delightful little book of reflections on the inner meaning of the Religious Life. The book can easily be read through in less than an hour, but the thoughts are so true and so intimately realistic that they will linger long in the memory and must almost of necessity enrich us because of the encouragement they will bring. These thoughts will also tend to increase our humility and charity. Without hesitancy we highly recommend these reflections as an appropriate gift-book for a Religious or any devout person.

J. V. W.

The Life and Work of Jesus Christ our Lord. By the Rev. T. W. Harris, Ph.D. Second edition, illustrated. Cloth, pp. 192. (New York: Morehouse, 1935.) $1.75.

WRITTEN primarily for children from twelve to sixteen, but suited also to adults who need a compact, easy resumé of our Lord's life upon earth, this book is distinguished for its clearness of narrative and exposition, its ability to strike in the reader an appreciation of the varied aspects of its theme, its extra-Biblical information about Palestine and the Jews, and its gracious style. It is "the outcome of a series of experiments, extending over a period of several years, in teaching the life of Christ to young people in our Church schools." Dr Harris never allows episode or description, both of which he handles engagingly, to block out the overshadowing importance of the redemptive mission in a world of sin and unbelief. This mission, as the fulfillment of an eternal plan, he enables the young reader to see in its historical setting. The chief value of the book, indeed, is that it gives a bird's eye or consecutive view that is not quickly obtained by young people from the Scriptures themselves, as the author has discovered. He quotes freely from Scriptures, yet supplements the Bible with geographical and historical facts that illumine the Gospel story and give it perspective. The book is called a textbook, and it has questions at the end of each chapter, but the pedagogic tone is altogether missing. For Church schools one cannot imagine a more helpful book.

W. T.

The Church. Her Purpose. By Agnes E. Van Kirk. (Philadelphia: Privately printed, 1936.) Paper, 25 cents.

THIS little handbook of the history of the Anglican Church should be of great use to many of our people. The style is clear and readable; the facts are reliable and well-ordered, and the length is a happy medium between an inadequate tract and a scholarly treatise which would not get itself read. There is a carefully selected bibliography for those who wish to pursue the subject further. Altogether we are most happy to commend this piece of work to our people with the assurance that they can gain from it a fine perspective on the history of our Catholic heritage. W. M. V. H.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTION. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House,* 980 *Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to the REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

Address all orders and communications concerning publications to: THE SECRETARY, S.S.J.E., 980 *Memorial Drive, Cambridge, Mass.*

FORM OF BEQUEST

I GIVE, *devise and bequeath the sum of..... dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at* 33 *Bowdoin Street, Boston, Massachusetts.*